



How to deal with the dunya

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In the name of Allah, The Most Gracious, The Most Merciful



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We pray that this message reaches you
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله
جَلْ جَلَالُهُ

| جل جلاله | Jalla Jalāluhu
Allah the Most Exalted

صلى الله عليه وسلم
وَسَلَّمَ اللَّهُ عَلَيْهِ وَسَلَّمَ

| صلى الله عليه وسلم | Sallālāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him

رضي الله عنه
رَضِيَ اللَّهُ عَنْهُ

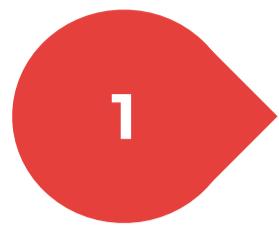
| رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him



How Allāh Describes The Dunya

Chapter One

Allāh ﷺ speaks about the Dunya in multiple places in the Qur'an.



أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأُولَادِ ﴿١﴾
كَمَثَلٍ غَيْثٍ أَتَجَبَ الْكُفَّارُ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَهُ مُضْفَرًا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ
عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَّعٌ الْغُرُورُ ﴿٢﴾

Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers - evil-doers), and (there is) Forgiveness from Allāh and (His) Good Pleasure (for the believers - good-doers). And the life of this world is only a deceiving enjoyment.

Surah Al-Hadid: 20

In this verse, Allāh uses the word Ghaith to describe rain. There is a difference between the word al-Matar (more commonly used for rain) and the word al-Ghaith. In the Quran, Allāh generally uses the word al-Gaith as something that is good i.e. when this type of rain comes down, Allāh brings forth from its crops and vegetation to benefit the people. As for al-Matar, it is a type of rain which is mentioned in the Quran and is generally used for punishment. This is a small benefit from one of the words used in this verse, even though it is not directly linked to our topic.

In this verse, the word Kuffar is used for farmers not because they are disbelievers but rather it is because the linguistic meaning of the word Kufr is to conceal or hide something. Farmers take the seed and bury it in the earth when they are sowing their seeds.

This verse summarises the nature of the Dunya. It's worth reading it through several times to let the reality of the Dunya sink into your heart. One day it's green, the next day, it's not. As Allāh says in the Quran:



وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ﴿٣﴾

"We alternate these days 'of victory and defeat' among people."

Surah Āl-'Imrān: 140

So Allāh is comparing the earth and the course that it goes through with the Dunya in general. Sometimes it is beautiful, and sometimes it is hardship and suffering. Allāh says that this Dunya is nothing but a delusion of enjoyment. Qatadah رضي الله عنه said that the Dunya is just eating and drinking and nothing more than that.

Ibn Kathīr رضي الله عنه said:

3

"قول تعالى موهنا أمر الحياة الدنيا ومحقرا لها: (أَنَّمَا الْحَيَاةُ الدُّنْيَا زِينَةٌ وَتَفَاخِرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأُولَادِ) أي: إنما حاصل أمرها عند أهلها هذا ، كما قال: (زين للناس حب الشهوات من النساء والبنين والقناطير المقنطرة من الذهب والفضة والخيل المسومة والأنعام والحرث ذلك متاع الحياة الدنيا والله عنده حسن المآب)"

"The Most High said, in belittlement and degradation of the affairs of this worldly life: {this worldly life is no more than play, amusement, luxury, mutual boasting, and competition in wealth and children} meaning: the conclusion of its affairs are this for its people. Similarly, He said: {The enjoyment of 'worldly' desires—women, children, treasures of gold and silver, fine horses, cattle, and fertile land—has been made appealing to people. These are the pleasures of this worldly life, but with Allāh is the finest destination.}"

Tafsīr Ibn Kathīr under 57:20

Allāh ﷺ says:

4

اللَّهُ أَلَّذِي خَلَقْتُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْئًا يَخْلُقُ مَا يَشَاءُ وَهُوَ أَعْلَمُ الْقَدِيرِ

Allāh is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.

Surah Ar-Rum: 54

5

وَأَضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الْدُّنْيَا كَمَاءِ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذَرُوهُ الْرِّيَاحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا

And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is Able to do everything.

Surah Al-Kahf: 45

Allāh ﷺ speaks about the worldly life:

6

إِنَّمَا مَثَلُ الْحَيَاةِ الْدُّنْيَا كَمَاءِ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ الْكَاسُ وَالْأَنْعَمُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَأَزْيَانَهَا وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِيرُونَ عَلَيْهَا أَتَهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَانَ لَمَّا تَغَنَّ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْأُكَابِتِ لِقَوْمٍ يَتَفَكَّرُونَ

Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayāt (proofs, evidence, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.

Surah Yunus: 24

Allāh ﷺ says:

7

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوَ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهُ الْحَيَاةُ الْأَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew.

Surah Al-Ankabut: 64

Abi Saeed Al-Khudri ﷺ mentioned that the Prophet ﷺ said :

8

"إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةَ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ" وَفِي حَدِيثِ ابْنِ بَشَّارٍ "لِيَنْظُرَ كَيْفَ تَعْمَلُونَ"

"The world is sweet and green (alluring) and verily Allāh is going to install you as vicegerent in it in order to see how you act. So avoid the allurement of women: verily, the first trial for the people of Isra'il was caused by women. And in the hadith transmitted on the authority of Ibn Bashshar the words are: "So that He should see how you act."

Sahih Muslim 2742

Abdullah Ibn 'Amr Ibn al-'As ﷺ said that the Prophet ﷺ said:

9

الْدُّنْيَا مَتَاعٌ وَخَيْرٌ مَتَاعٍ الدُّنْيَا الْمَرَأَةُ الصَّالِحةُ

The whole world is a provision, and the best object of benefit of the world is the pious woman.

Sahih Muslim 715

Imam at-Tirmidhi ﷺ also narrated that the Prophet ﷺ said on the authority of Sahl Ibn Sa'd:

10

لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعْوضٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةً مَاءٍ

If the world to Allāh was equal to a mosquito's wing, then He would not allow the disbeliever to have a sip of water from it.

Jami' At Tirmidhi 2320

This Dunya that we are honouring, venerating, and glorifying is actually a prison for the believer as the Prophet ﷺ said:

11

الْدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

The world is a prison for the believer and a paradise for the disbeliever.

Sahih Muslim 2956

How the Believers Are with the Dunya

Chapter Two

There was a time when the Prophet ﷺ had a conflict with his wives and Umar رضي الله عنه entered upon him. He described the Prophet's ﷺ condition:

1

وَإِنَّهُ لَعَلَى حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وَتَحْتَ رَأْسِهِ وَسَادَةُ مِنْ أَدَمَ حَشْوُهَا لِيفُ، وَإِنَّ عِنْدَ رِجْلِيهِ قَرَظًا مَضْبُوًباً، وَعِنْدَ رَأْسِهِ أَهْبُ مُعَلَّقَةٌ فَرَأَيْتُ أَثْرَ الْحَصِيرِ فِي جَنْبِهِ فَبَكَيْتُ فَقَالَ " مَا يُبْكِيكَ ". فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ كِسْرَى وَقَيْصَرَ فِيمَا هُمَا فِيهِ وَأَنْتَ رَسُولُ اللَّهِ. فَقَالَ " أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَةُ "

He was lying on a mat made of palm tree leaves with nothing between him and the mat.* Underneath his head there was a leather pillow stuffed with palm fibres, and leaves of a saut tree were piled at his feet, and above his head hung a few water skins. On seeing the marks of the mat imprinted on his side, I wept. He said.' Why are you weeping?' I replied, "O Allāh's Messenger (ﷺ)! Caesar and Khosrau are leading the life (i.e. Luxurious life) while you, Allāh's Messenger (ﷺ) though you are, is living in destitute". The Prophet ﷺ then replied. 'Won't you be satisfied that they enjoy this world and the Hereafter?'

Sahih al-Bukhari 4913

* Some of the narrations mentions that the mat left a mark on the Messenger ﷺ

Umar رضي الله عنه also stayed away from many of the blessings of this Dunya, like eating and drinking a lot. He رضي الله عنه said:

2

إِنِّي أَخَافُ أَنْ أَكُونَ كَالذِّينَ قَالَ اللَّهُ لَهُمْ وَقَرَعَهُمْ "أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاةِ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا":

Verily, I am scared that I am going to be from the people to whom Allāh says to them "You exhausted your pleasures during your worldly life and enjoyed them"

Surah Al-Ahqaf: 20

Due to the worldly blessings that he considered himself to have been given - even though they were very few in comparison to what we have in the modern world - Umar رضي الله عنه feared that the reward for his good deeds had already been given to him in the Dunya and there would be nothing for him in the Hereafter. This was the state of Umar رضي الله عنه , a man who was promised Jannah alive, so what about us?



Different Ways the Love of the Dunya Manifests

Chapter Three

There are many ways the love of the Dunya can manifest in someone.

1 A person is completely immersed in the Dunya, and it is his main focus and goal.

2 Seeking the Dunya by the actions of the hereafter.

Mutarrif Ibn Shakir ﷺ said:

1

إِن أَقْبَح الرُّغْبَةُ فِي الدُّنْيَا أَن تُطْلَبُ بِعَمَلِ الْآخِرَةِ

The worst of desires in the Dunya is that you seek the Dunya by the actions of Akhirah.

Al-Fudayl Ibn Iyyaad ﷺ said:

2

لَأَنَّ آكِلَ الدُّنْيَا بِالْطَّبْلِ وَالْمَزْمَارِ أَحَبُ إِلَيِّي مِنْ أَنْ آكِلَهَا بِدِينِي

Verily, it is more beloved to me to earn this world through a drum and flute than earning it through my religion.

3 Going overboard with clothing and dressing.

Muadh Ibn Jabl ﷺ said that when the Prophet ﷺ sent him to Yemen he ﷺ said:

1

إِيَّاكُ وَالْتَّنَعُّمَ فَإِنَّ عِبَادَ اللَّهِ لَيْسُوا بِالْمُتَنَعِّمِينَ

Beware of luxuriousness (clothing, drinking, and eating too much) because the slaves of Allāh are not luxurious.

Narrated by Imam Ahmed 21600

4 Loving wealth, raising of ranks, fame, reputation and honour.

Allāh ﷺ says in the Quran:

1

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبةُ لِلْمُتَّقِينَ

That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.

Surah Al-Qasas: 83

Ka'ab ibn Malik ﷺ narrated that the Prophet ﷺ said :

2

مَا ذِئْبَانِ جَائِعَانِ أُرْسِلَا فِي غَنِيمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ

"Two wolves free among sheep are no more destructive to them than a man's desire for wealth and honor is to his religion."

Jami' Al-Tirmidhi 2376

What Causes a Person to Love the Dunya

Chapter Four

1 The Glitter and Glamour of the Dunya

Allāh ﷺ says in the Quran:

1

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَاٰ وَالْبِقِيرَاتُ الْصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلًا

Wealth and children are [but] adornment of worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.

Surah Al-Kahf: 46

Abu Sa'eed Al-Khudri ؓ said that the Prophet ﷺ said:

2

إِنَّ الدُّنْيَا حُلْوَةٌ خَصِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا
وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةً بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ

The world is sweet and green (alluring) and verily Allāh is going to install you as vicegerents in it in order to see how you act. So avoid the allurement of women: verily, the first trial for the people of Israel was caused by women. And in the hadith transmitted on the authority of Ibn Bashshar the words are:" So that He should see how you act.

Sahih Muslim 2742

2 The Glitter and Glamour of the Dunya

Allāh ﷺ says in the Quran:

1

زُينَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الْذَّهَبِ وَالْفِضَّةِ
وَالْخِيلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحُرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَاٰ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَأْبِ

Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allāh has with Him the best return [i.e., Paradise].

Surah Aal-e-Imran: 14

Abu Hurairah ؓ narrated that the Prophet ﷺ said:

2

قَلْبُ الشَّيْخِ شَابٌ عَلَى حُبِّ اثْنَتَيْنِ حُبِّ الْعَيْشِ وَالْمَالِ

The heart of an old person feels young for the love of two things: love for long life and wealth.

Sahih Muslim 1046

In another narration the Prophet ﷺ mentioned:

3

يَهْرُمُ ابْنُ آدَمَ وَتَشَبُّ مِنْهُ اثْنَتَانِ الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمُرِ

The son of Adam grows old, but two (desires) in him remain young: desire for wealth and desire for life.

Sahih Muslim 1047

Anas رضي الله عنه also narrated that the Prophet ﷺ said :

4

لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَا لِلْأَبْتَغَى وَادِيًّا ثَالِثًا وَلَا يَمْلُأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ
وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ

If the son of Adam were to possess two valleys of riches, he would long for the third one. And the stomach of the son of Adam is not filled but with dust. And Allāh forgives him who repents to Him.

Sahih Muslim 1048

In another wording the Prophet ﷺ said :

5

لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًّا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانَ، وَلَنْ يَمْلُأَ فَاهُ إِلَّا التُّرَابُ،
وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ

If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allāh forgives him who repents to Him.

Sahih al-Bukhari 6439

3 Giving Precedence to What Is Now Then What Is to Come

Humans generally give precedence to what is now then what is to come tomorrow. That is why Allāh ﷺ says:

1

بَلْ تُؤْنِثُونَ الْحَيَاةَ الدُّنْيَا وَإِلَّا خَرَةٌ خَيْرٌ وَأَبْقَى

But you prefer the worldly life, while the Hereafter is better and more enduring.

Surah Al-A'la: 16-17

In summary, loving the Dunya over the Akhirah comes back to two reasons:

- 1 Corruption that happens to the people's Iman and Deen
- 2 Corruption in the people's intellect



Harms in Loving the Dunya

Chapter Five

This happens in two ways: Harms that will come in the Dunya and harms that will come on the Day of Judgement.

- 1** — Desiring this Dunya and giving it the ultimate love brings all types of evil, and it is the key to all harm. Ibn Al Qayyim (رحمه الله) has a powerful statement in his Book Haadi al-Arwah* on this.

*Haadi Al-Arwah 48

- 2** — Many people who fall into Sinning and disbelief in Allāh usually do so because of the love of the Dunya.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said:

- 1** يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَمُسِيءً كَافِرًا أَوْ يُمْسِي مُؤْمِنًا وَيُصِبِّحُ كَافِرًا يَبْيَعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا
a man would be a Muslim in the morning and an unbeliever in the evening or he would be a believer in the evening and an unbeliever in the morning, and would sell his faith for worldly goods.

Sahih Muslim 118

Allāh ﷺ says in the Quran:

- 2** مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌ بِالإِيمَانِ وَلَكِنَّ مَنْ مِنْ شَرَحَ بِالْكُفْرِ
صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

Whoever disbelieves in [i.e., denies] Allāh after his belief...1 except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment.

Surah An-Nahl: 106

The people who show the ultimate love for the Dunya are punished in this Dunya before the Hereafter. Ibn Al-Qayyim mentions that the people who are in love with this Dunya are punished in the Dunya by the Dunya. It punishes them in the aspect of not being able to find constant happiness. This is because the Dunya comes and goes; Allāh gives and takes it away. Some people go to the extreme of committing suicide when losing the Dunya and Allāh also punishes them in the grave.

Allāh ﷺ says in the Quran:

- 2** فَلَا تُعْجِبَكَ أَمْوَالُهُمْ وَلَا أُولَدُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيَعْذِذَهُمْ هَاهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرَهُقَ أَنفُسُهُمْ
وَهُمْ كَفِرُونَ

So let not their wealth or their children impress you. Allāh only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers.

Surah At-Taubah: 55

The person falls short in the affairs of the Hereafter and he falls short in his righteous deeds.

Abi Musa Al-Ash'ari ﷺ said that the Prophet ﷺ said :

3

مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ ، وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ ، فَأَتْرُوا مَا يَنْقَى عَلَى مَا يَفْنَى

Anyone who loves the dunya will definitely harm his hereafter and anyone who loves the hereafter will definitely harm his dunya. So choose the one that is going to remain over the one that is going to perish.

Sahih Muslim 118

Allāh ﷺ says in another verse:

4

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَوَةِ وَالْعَشَّىٰ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الْدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَنَهُ وَكَانَ أَمْرُهُ فُرْطًا

And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.

Surah Al-Kahf: 28

The Hadith of Abu Hurairah ﷺ :

5

"تَعْسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيسَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخَطَ"

"Wretched is the slave of gold, silver, fine clothes, and garments. If he is given, he is pleased, but if he is not given, he is displeased"

Ṣaḥīḥ al-Bukhārī 2887

When you start loving the Dunya it challenges the love that you have for Allāh. Both wrestle and eventually the love that is stronger will overcome, but they both will not stay in the heart. Only one will remain. The person's heart whose occupied by the love of the Dunya will not find joy in the remembrance of Allāh

The people that love the Dunya, Allāh places them in a consistent and continuous distress. Allāh also puts them in a consistent poverty and Allāh scatters their ability from them.

Imam Tirmidhi رضي الله عنه narrated

6

مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ غَنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ وَمَنْ

"كَانَتْ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ وَفَرَقَ عَلَيْهِ شَمْلَهُ وَلَمْ يَأْتِهِ مِنْ الدُّنْيَا إِلَّا مَا قُدْرَ لَهُ

"Whoever is concerned about the Hereafter, Allāh will place richness in his heart, bring his affairs together, and the world will inevitably come to him. Whoever is concerned about the world, Allāh will place poverty between his eyes, disorder his affairs, and he will get nothing of the world but what is decreed for him"

Sunan al-Tirmidhī 2465

Cure for the Desire of the Dunya

Chapter Six

How can someone cure the love for the Dunya and replace it with the love of Allāh?

First, one must ground himself or herself by studying the reality of the Dunya.

Second, belittling the Dunya and not glorifying it. The mind gets affected by what you say. Say to yourself that the Dunya is worth nothing. Do not give it weight. When you start giving it weight, it starts becoming big in your heart.

Third, think about how fast the Dunya goes and how quickly the Hereafter is coming. Let's say you live in this world for 100 years, these 100 years are nothing compared to the Hereafter.

The Prophet ﷺ said:

1

"أَعْمَارُ أَمَّتِي مَا بَيْنَ السِّتِينَ، إِلَى السَّبْعِينَ، وَأَقْلُمُهُمْ مَنْ يَجُوزُ ذَلِكَ"

"The life-span of my nation is between sixty to seventy and a few surpass this"

Sunan al-Tirmidhi 3550

Be content with what little Allāh gives you. Teach yourself contentment with what Allāh gives you

That is why Allāh ﷺ said in the Quran:

2

أَهْنَكُمُ الْتَّكَاثُرُ

Competition for more 'gains' diverts you 'from Allāh'

Surah At-Takathur: 1

Anas Ibn Malik رضي الله عنه narrated that the Prophet ﷺ said:

3

مَنْ كَانَتِ الْآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ غَنِاًهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَأَتَهُ . الدُّنْيَا وَهِيَ رَاغِمَةٌ
وَمَنْ كَانَتِ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ فَقِرْهُ بَيْنَ عَيْنَيْهِ وَفَرَقَ عَلَيْهِ شَمْلَهُ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدْرَ لَهُ

Whoever makes the Hereafter his goal, Allāh makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allāh puts his poverty right before his eyes, and disorganized his affairs, and the world does not come to him, except what has been decreed for him.

Jami' Al-Timidhi 2465 || Authenticated by Sheikh Al-Albaani

One must also ponder over the outcomes that come from loving the Dunya.

The Prophet ﷺ said:

4

النَّبِيُّ عَلَيْهِ السَّلَامُ قَالَ لِلضَّحَّاكَ بْنَ سَفِيَّانَ يَا ضَحَّاكُ مَا طَعَامُكَ؟ قَالَ: الْلَّحُومُ وَاللَّبَنُ، قَالَ: ثُمَّ يَصِيرُ إِلَى مَاذَا؟ قُلْتُ: إِلَى مَا قَدْ عَلِمْتَ، قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ ضَرَبَ مَا يَخْرُجُ مِنْ ابْنِ آدَمَ مَثَلًا لِلْدُّنْيَا

The Prophet ﷺ said to Dahhāk : O' Dahhāk, what do you eat? He said: meat and milk. Then what does it turn into? I said: Into that which you know, he said: Verily, Allāh has made that which comes out of the children of Ādām as an example to the world.

Sahih Al-Bukhari: 4102

The poet said:

الجوعُ يطرد بالرغيف اليابس
فعلم تكثُر حسرتي ووساوي

Hunger is satiated with dry loaf
So why do I increase in stress and obsessive thoughts.



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